

A P E  
O R A  
T O  
P E O P L E of

To Stand up in Defence

Liberty and Religion

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By GEORGE WALDRON,  
Late of Queen's-College in Oxford.

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*Pestis immanis jam Populo minatur ;  
Versabitur in Castris Furor,  
In Curia Timor,  
In Foro Conjuratio,  
In Agris Vastitas,  
Omni etiam in sede ac Loco Ferrum Flammamq; metuemus.  
Cic. Orat. pro L. Muræna.*

*Senatus hæc omnia intelligit.*

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L O N D O N :

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desired to correct these Errata's,  
to excuse Literal Faults, viz.

- l. 4. for *Date* r. *Call*.  
19. l. 21. for *Elizabeth*, r. *Eliza*.  
P. 58. l. 3. for *the* r. *their*.  
P. 58. l. 4. *leave out* pretend to.  
P. 63. l. 6. for *Right*, r. *Rights*.  
P. 63. l. 24. for *delivered*, r. *declared*.



To the HONOURABLE

*John Fortescue Aland, Esq;*

HIS MAJESTY,

Solicitor-General.

S I R,

**A**S the sad Confusions of these Times loudly call for a speedy and united Defence against the injurious Authors, I being ambitious to join in such a necessary and glorious Confederacy, presume to make my first Onset under your Banner. And tho' the following Discourse is altogether unworthy your Patronage, yet I trust the grateful Subject will atone for the mean Performance.

I have frequently observed Dedications to be very much crowded with Flattery; but as it happily is not your Temper to approve of it, nor my Talent to use it, I hope the worthy Patron will for once excuse the downright Author, tho' out of the common Road of Writing: For as Fools love Flattery, so do Wise Men love Truth, tho' in a meaner Stile; and whoever is assured he writes to the Latter, and appears a Parasite, proves himself to be the Former. Therefore I shall forbear those unnecessary Harangues, which always give the wiser Part of Mankind sufficient Scope to charge an Author with that most ridiculous Title.

The reason why I address my self to the People of Great-Britain only, is because the Protestants in general of Ireland, seem perfectly awakened from their dangerous Lethargy. And it grieves me that any of my Countrymen or Fellow-Subjects should expose their own vile Actions in so large a Field; but it is yet a greater addition to my Concern, to see so many Persons of the first Rank, totally eclipse the Glory of their Families, with the black Guilt of Treason. Never were greater Mischiefs projected, nor had Men ever so little Excuse for their Villany. What a monstrous Truth is it, to see Men stand guilty of the worst of Crimes, against the best of Kings? And whoever considers the Unreasonableness of the Attempt, tho' he were naturally inclined to commiserate the Sufferings of his Fellow-Creatures, will in this case rather applaud the Justice of their Punishment. I for my own part am sorry to find such plain Arguments against them, and should rather rejoice their own Actions had left room to bring Pleas for Mercy; but should any of these Traiterous Chiefs escape their deserved Fate, I am afraid we have those amongst us, whom Spite and Ingratitude have so far possessed, as to think such a kind Act owing more to the Fruits of Bribery, than the Bowels of Mercy. But notwithstanding all these Enormities, I have endeavoured to keep within the Bounds of decent Language, and have not imitated some rash Authors, who espouse the strongest Side, only to give their Pens a latitude to write more Railery than Reason. For when all things seem to work together for Good, I cannot believe a violent Tongue strengthens that Cause. And I think nothing is a more evident Proof of the meanness of a Man's Spirit, than to insult those who already lie under the most severe Lash of the Law. My present Design, is neither to raise strange Suppositions, nor cast groundless Reflections upon any peculiar Body of People, only to display the inexcusable Villany of all those, whose Actions have proclaimed them utter Enemies to  
their

## The Dedication.

their King and Country, and then to charge some others with a Share of the Guilt, who tho' free from the Danger of Worldly Punishment, yet by their hurtful Indifferency are necessary to the Crime.

I am persuaded no considerate Person can reflect upon the base Actions of some of our Fellow-Subjects, without Horror and Resentment; and whoever seriously considers the earthly Means of our Deliverance, must have gratitude enough to impute it to the distinguishing Goodness of our King, and the happy Concord of our National Guardians, among whom, Sir, you are a most worthy Member. Therefore I take this Opportunity to congratulate you with these Omens of our future Happiness and Liberty. That we live in an Age where Truth can shew her Head, and under the Government of a Prince who is guided by the depth of his own Reason, and not bias'd by the Advice of such evil Counsellors, as struck at the very Foundation of our Happiness. His Majesty's Promotions in our Church, prove his great Regard to Religion, and his Judgment in Men, whilst his Favours in the State prove him equally a Politician. But among the latter, does his Majestys Knowledge in Mankind appear no where more conspicuous than in his wise choice of yourself. Whose Services to your Country, will, I doubt not, be as eminently great, as the sincere and undisguised Heart of your Sovereign, at that prudent choice really intended. And since we live in a Reign where known Merit is sure to find her Reward, I am proud to see yours make such haste to meet you. Among the many Worthies that have formerly grac'd the Bar, I find one of your own Name, whose Merits justly rais'd him to one of the prime Seats upon the Bench, therefore I am pleas'd, Sir, to see you Climb passibus æquis, because when Opportunity serves, I am sure you live under a Monarch who is no less a Judge of Men, or a Rewarder of Merit. And notwithstanding all our present Com-

*Commutations, I hope to see this threatening Cloud soon dispers'd, that we may all feel the comfortable Influence of that Illustrious House now upon the Throne. Then shall we no more dread the Malice of those who are Enemies to our Peace, whilst under the happy Government of such a Prince, and the secure Guardianship of none but faithful Patriots like your self.*

*There being no extraordinary Transactions after the Pretender's Arrival in Scotland, I thought it not worth my while to mention his being there, and chiefly because I think him a Man of such a Ubiquitarian Fortune, that he will be gone again before this can be publish'd. And should I trace him in all his Steps, and continue my Narration till he is settled, I might swell this small Tract into a large Volume, and spoil my Design with a fruitless Account of an insignificant Pilgrimage. But least I should carry this beyond the proper Limits of a Dedication, and encroach too much upon your better employ'd Time, give me leave to assure you that I shall live in Hopes to see all my Wishes compleated, and even then the greatest of my Ambition will be, only in being esteem'd worthy to Subscribe my self,*

S I R,

Your devoted, and most obliged

humble Servant,

GEORGE WALDRON.

TO

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T O T H E

# R E A D E R.

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**T**HIS comes to you not as the furious Zeal of an Hot-Headed Party-Man, but as the sincere and hearty Meaning of a Well-wisher to his Country. Though I question not but a Set of Men who have more spite than honesty, will hereafter distinguish me by what they call the odious Title of Whigg. But let them remember, that even an honest Heathen was always preferable to a treacherous and false-hearted Christian, be his pretended Religion what it will. But I think a Man may bear the scandalous Reproaches of those Wretches, without the least Concern, whose Evil Practices have proved them utter Enemies, not only to the best Constitution, but also the purest Religion in the World. And as it behoves every Man to use his uttermost Endeavours to be serviceable to the Country wherein he Lives; so being in no Capacity to express my Affections any other way, I thought it better to employ my Time thus, than sit idle. And as every

Man

Man ought to judge impartially, and not be rash in his Censure, neither should we be careless and negligent in time of Danger. At a time when the designing Engineers of *Rome* have prepared deadly Gins to entrap us, at a time when some of our own Countrymen are so zealously hurrying us into them; at a time when our known Enemies are daily encreased by our pretended Friends; at a time when so many of our Fellow-Subjects are either Bribed, or deluded to assist our profess'd Enemies; at a time when such strenuous and open endeavours are used to bereave us of a King upon whom all that is dear to us entirely depends. Since this is our present unhappy Case, who but an Enemy to his Country can stand Neuter? Though the gross Errors some of my Countrymen have been sadly led into, wants neither Eloquence or Rhetorick to convince Rational Creatures of their Mistake, yet am I not so conceited to imagine that my weak Arguments will happily make many Converts; for had a Man the Wisdom of *Solomon* to Reason with ye, yet am I afraid many Deaf Adders would be found amongst ye, therefore to Those lost Wretches I shall be altogether silent. But if any Thing in the following Tract shall be pleasing to the impartial honest Part of Mankind, I have luckily hit the Mark, and if it shall utterly displease the rest, Those are the Men I mean, G. W.

# *Perswasive Oration*

TO THE  
PEOPLE of Great-Britain,

To Stand up in DEFENCE of their

**LIBERTY and RELIGION,**

*Fellow-Subjects,*

**T**H<sup>O</sup> my Temper is neither passionate nor censorious, yet am I not unhappily possessed with a Degree of Insensibility even below an Animal. Almost all Creatures are endowed with a Spirit of defensive Resentment; the poor Creeping Worm, when troden upon, does naturally turn again, and tho' it wants Power to Revenge the Wrong, yet that Action proves it to be truly sensible of the Grievance; but if we ascend to Rationals, their Resentment is still higher, by how much stronger and more lively their sensitive Faculties are by the Help of their Reason.

'Tis said, Oppression will make a wise Man mad, not mad with a burning desire of unlawful Revenge, but

but prudently zealous to extricate himself from all such Difficulties and Injuries as are unjustly laid upon him, which seems to imply that none but Fools will lye tamely under unreasonable Pressures, without shewing some Sense of their Misery. Knowing the greatest Ambition of all true English Hearts was always expressed in a tender Regard for the Welfare of their Country, it therefore amazes me that your Zeal is not exerted in a peculiar Manner, forasmuch as our National Misfortunes are at present so great and uncommon.

I do not pretend to dive so far into the Mysteries of State, as to prove who are most Guilty, tho' many have already explained their pernicious Meanings so far, that I might, without Scandal, brand them with the ignominious and just Name of Traytor, and then I think it wants no great Judgment to determine what Punishment such horrid Aggressors deserve.

Methinks it should be needless to tell you, that the Wealth of a Nation is augmented by a flourishing Trade, and as that Trade is nourished and increased by an Honourable Peace, so is it maintained and defended by the force it can raise in Time of War; but the Grand Bulwark to secure all this, consists in the vigilant Care and Fidelity of its Ministers.

As a private Pique against a Nation is never likely to succeed, so a Kingdom betrayed by its own Counsel is more unlikely to Escape, nor was your ruin prevented by a Relenting Undertaker, but the merciful Hand of a timely interposing Providence, or your Israel might ere now have been persecuted by all Achan.

Now I am persuaded your partial Eyes which have been too long dazzled with the gilded Splendor

dor of a Peace, will discern it in its true but ugly Form, and plainly discover that the Thing call'd Peace, was the deceitful Cloak under which all these Seditious and apparently Evil Practices were hid. But as ye ought not to condemn a whole Party for the base Actions of some peculiar Men, neither should ye Espouse a bad Action for the Sake of that Party the pernicious Author may be of.

What great pity is it that any Religion should be a Skreen for Knavery; but where the purest of all serves for a Cloak, the Villany appears far greater.

I am sorry your Blind Zeal should make ye so Regardless of the Publick Good; I am sorry ye should so little consider your own private Interest as to caress a Crew of Miscreants who projected your Destruction.

When a Villain is sentenc'd to the Pillory, ye generally shew your Resentment beyond the Limits of the Law. When a notorious Thief is to be executed, ye run with Satisfaction to see his Exit, and all the pity ye bestow upon the wretched Sufferer is, he has his Deserts; but when a Barbarous Murderer is going to receive the just Reward of his inhumane Actions, ye shew so great a Detestation to that foul Crime, as to say, *a common Death is too light a Punishment for such an heinous Criminal.*

If private Forgeries, private Thefts, and private Murders move your Passions even beyond the Laws provided in such Cases, why will ye suffer your Consciences to be deluded, or your Affections bribed, to back the Cause of those injurious Wretches who have daringly forged a Title to your Crown for a *Stranger*, robb'd ye of your *Trade*.

Trade, and are hastning a general Destruction upon your innocent Persons.

I once hoped better Things than to see my Countrymen espouse any Man who shou'd take one Step against the Interest of his Country. I rather expected to hear Vengeance denounced against the whole Party than open Guilt defended in any one of them. Would Piles of innocent Martyrs in Flames be a more pleasing and satisfactory Prospect to your partial and deluded Eyes, then useful Sledges loaded with destructive Traytors? For tho' I am not so rash to pass a general Censure for peculiar Acts, yet am I too much an Englishman to see my Country suffer, and not hope to see the Aggressors brought to Justice. I am afraid we have such an incencible Set of People amongst us, who would never perceive their Danger till they sadly felt it break forth in their Ruin. Others there be who would rather hazard their Liberties, Properties, Lives and Religion, than confess even the worst Actions committed by their own Tribe to be Wrong. Now it is hard to determine whether the careless or obstinate are the most Hurtful to a Government. Nevertheless I am persuaded the vast Injury our Country has received from both, besides the wilful Mismanagement of others, will be sufficient Motives to dissuade ye against either. In the mean time let me advise ye seriously to consider the Behaviour of some of your pretended State Champions.

Is it probable an innocent Person would fly that Country whose Subjects enjoy the full Perfection of Freedom? Methinks Innocency would be urgent for a Tryal, to convince the World all the Accusations they stand charged with are false. Can ye imagine that Nation which is so famously tender  
of

of the Lives of known and common Criminals, will rashly judge Persons of the first Rank without a fair Hearing, or condemn them without a just Cause? When the Duke of *Mar—b*, the Earl of *God—n*, the Lord *Tow—nd*, &c. were accused of cheating the Soldiers, Imbezzling our National Treasure, and transacting a pernicious Treaty, which of those Noble Patriots (as if conscious of the pretended Charge) left his Country? not one. Which of them absconded till Interest might be made to drop his Impeachment? not one! tho' the Accusations against them were of so high a Nature; and I am sure some of their Accusers severe enough, rather to stretch the Laws, than not prosecute them to the uttermost Rigour; but on the contrary, made their daily Appearance, and unanimously interceded for a Tryal, which being omitted, their professed Enemies added a strong Argument to all the rest that might be brought for their Innocency.

Now let all your darling Peace-makers and Ministers boldly appear in the Face of the World, and prove how justly the immense Sums raised during their uncontrouled Administration have been apply'd to the Honour and Advantage of your Country; how far their Zeal for the future Safety of your Nation prompted them to strengthen the Barrier; and how much for the Support of your Fellow-Subjects they have encouraged and increased your Trade, and when these Things are made evident, their Actions will appear Glorious, and need no Seconds to defend them; but when all their Performances have contradicted those noble Schemes, it amazes me to see my injur'd Countrymen still so infatuated to applaud them. Had ye been reduced by Misfortunes to a deplorable State  
of

of Poverty, and sold yourselves to go Beyond-Sea for Slaves, yet would ye probably have enjoy'd the Benefit of your Price, before ye experienc'd the dismal Effects of your Slavery. But here your pretended Guardians betray'd and sold your Freedom, without either your Knowledge or Consent, and like a Beast doomed to the Slaughter, so must ye have submitted to the fatal Blow, without any Hopes of Redress. How frequently have I seen an unruly Ox turn Head at his Driver, as if truly sensible of his approaching Destiny? But how stupendious is it to see Rational Creatures fond of those State-Butchers who marked them for Destruction? Ye seem hard to believe how notoriously some of those Wretches called Tories have evidenced their Title, only because your Habitations are luckily defended from Plunders, and your Persons timely delivered from a General Massacre. Had your Ruin stoln upon your insensibility, then the Burthen of your needful, tho useles Complaint would have been, who could have Thought it? Therefore if afterwards such Calamities overtake ye, remember to Charge your Misfortunes to your own Obstinacy: But if after all my Endeavours to discover the Enemies of your Country, I mistake your Aim, and ye really think that Cause Meritorious, I can only grieve to find yet more Traytors amongst us. Tho notwithstanding my warm Zeal, which is only designed for the Publick Good, I am perswaded to believe better Things of my Countrymen: But then give me leave to tell ye, never to expect to quell the Insolence, or suppress the growing Power of your common Enemies, whilst ye have those within your own Walls who help to ripen their pernicious Designs, by espousing those

very

very Creatures who had given them power to hurt us.

Had our present Sovereign unhappily chosen a Set of Evil Counsellors, and by their false Advice acted against the glorious Constitution of our Church or State, even then, according to your beloved Doctrine of Passive Obedience, ye could bring no just Reasons to palliate your Resistance. But when all his Proceedings have been attended not only with a tender regard to our ancient Rights and Privileges, but also graced with various Acts to strengthen them, and after all this ye murmur at your Preserver, the least I can charge ye with, is a mistaken Zeal, basely instilled into ye by a traitorous Crew, whose greatest Ambition is to enslave ye; and those who pretend to argue against Resistance, are without the least colour the first Promoters of Rebellion. That we have some faithful Patriots amongst us, nobody will deny; and that we have others whose Actions have contradicted that noble Character, as evidently appears; since therefore we have those now at the Helm whose Counsels were always crowned with Success, ye have sufficient reason to rank them amongst that just part of Mankind who heartily espouse the Welfare of their Country; for had their Hearts been averse to our Constitution, and their Hands open to receive Bribes, ye may easily recollect what great Opportunities they have had to betray us. The hidden Secrets of State are now fully explain'd, and Matters are brought to such a Crisis, that they must speedily determine either in Slavery, or Freedom. Is it such an Honour to become Tributary to his Holiness, that ye thus strenuously defend his Agent's Cause? For Shame, ye degenerate Britons! shall we who have so long been the Ballance

Ballance of *Europe*, at last resign all our Power into  
 the Hands of those we have never failed to con-  
 quer? Tho' the ignorant Frenzy of the deluded  
 Scots moves them to Rebellion, and tho' some a-  
 mongst us, who are glad to embrace such an Op-  
 portunity, have follow'd their pernicious Example;  
 yet let their Success so far convince ye of the truth  
 of their Cause, as to engage ye to caress your real  
 Happiness, and not be perswaded to use Means to  
 destroy it. How unaccountable is the Madness of  
 the poor deluded *Scotch* Vassals, who vainly ima-  
 gine they shall be released from the pretended  
 Hardships of a Union, by ushering in one who  
 holds a contrary Communion? And whose Princi-  
 ples would rather urge him to load them with Op-  
 pressions, than loose their pretended Chain. What  
 tho our Sovereign has not yet tried the uncertain  
 Fate of War, to reap the Glory of Conquest, nei-  
 ther has he detracted from the Honour and Advan-  
 tage of his Subjects, by an unsafe and dishonourable  
 Peace. And for his Right of Government, it is  
 too obvious to need Explanation, equally just with  
 her late Majesty's, (both indisputable). So that  
 ye can term the Actions of those Villains no less  
 than a Mystery of complicated Iniquity, whilst  
 some who readily took the Oaths in the late Reign,  
 refuse them now, and others add Perjury to the  
 Sin of Rebellion; and to imitate the profound  
 Treachery of their Predecessor *Judas*, gave his  
 Majesty the customary Salute at his Coronation,  
 with no other Design than to betray him. Tho'  
 the Zeal of a true *Englishman* was always expressed  
 in most hearty and undilguised Endeavours to sup-  
 port the Glory of our Constitution, and preserve  
 the Purity of our Church, yet now, alas! your  
 Affections are strangely alienated from those pure  
 Objects

Objects, whilst ye madly defend these *False Brethren*, who have chosen a Broken Reed to support them.

If ye believe the Pretender's Faith to be so Wavering, that he can seemingly change his Religion for a Crown, he is yet the more unfit to Rule over Protestant People, and would the sooner be persuaded to break thro' all the Sacred Tyes of a Monarch, to obtain the Ends of a bigotted Papist, and like the mistaken Judgment of his pretended Father, esteem it truly Meritorious to be openly perjured : I say, if ye think such a Man may become a firm Prop to the Protestant Faith, ye are miserably deceived : For the same Religion that allows him to make any Promises, and take Solemn Oaths to qualify himself for a Protestant Government, indulges him to dispense with both to compleat him for a Tyrant. And tho' he might disguise his real Sentiments for a Time, under the specious Pretence of maintaining the Protestant Cause, yet believe me, he has not been educated in the strictest Rules of Popery, and seen the Methods of Arbitrary Government so long, easily to shake off the former, to which the latter is a most pleasant and infallible Consequence. But when I consider how many of your Fellow-Subjects have either Apostatiz'd, or done much worse, who one would imagine had passed those Years when a Man's Faith may be unhappily corrupted, when such Men as these, I say, fight against that pure Religion, some of them have been successful Champions for, and most of them so long professed; I am the more surprized to see my Countrymen persuaded by such Wretches as these, that their Master will renounce his Religion rather than loose his pretended Claim to Three Kingdoms. They

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neither

neither wanted Wealth, Honour, or Happiness, but were at the Pinnacle of all. He can never expect to arrive at either here, nor can they regain their forfeited Freedom, unless possessed with a deluded and sadly mistaken Zeal, ye tamely acquiesce to be miserably bereft of your All. Are your pampered Appetites surfeited with a plentiful *Canaan*, that ye thus stand up for an Egyptian Task-Master; for be assur'd, ye misguided *Briars*, should he ever sway the Scepter of these Kingdoms, ye who now enjoy the full Perfection of Freedom, must then quietly undergo the sad Effects of slavish Poverty. For what the Commonalty who profess the Romish Religion can acquire by their industrious Labour, is scarce sufficient to defray the necessary and continual Expence of Worldly Absolution; and tho' a Man in his last Moments may receive that purchased Favour, yet if he bequeaths nothing to that Function at his Decease, their Charity allots the Bankrupt Sinner nothing less than Damnation. Thus do their hellish Doctrines make God so craving and mercenary, as never to grant a Pardon for one Sin, when a Prayer is offered up unto him *gratis*. And the Tythes which ye now so grudgingly pay for the support of those whose undisguised Doctrines ye well understand, after all the Impositions of that Faith are satisfied, will be only the small share of the wretched Owner, and should your real Hardships oblige ye to dispute the Case with any of them, even then your poor Remainder must be forfeited as an Atonement for your wicked Attempt to rob the Church of her Dues. O cursed Doctrine! where God and the Church are made the deceitful Cloaks to hide Covetousness, and all manner of Evil. And, O ye blinded and insatiable

ted Wretches ! who can shew the least liking to any Person who has ever owned himself to be a Member of such a Church ? I think it highly necessary to give you of the meaner Rank these Cautions, because I am afraid ye are much readier to embrace Apostacy, than suffer Martyrdom. It grieves me, after the many and peculiar Deliverances our Nation has been blessed with, to see my Countrymen behave themselves with so much Ingratitude, as if they were not beholden to a Divine Being for the Mercies. Neither is it beyond some of your own Memories, when we were threatened, and closely besieged at home, with Popish and Arbitrary Methods of Government, and I am sure ye cannot forget how needfully ye bewailed your approaching Misfortunes, earnestly imploring the Almighty to send ye a Deliverer. But I am ashamed to repeat how grossly ye used that Glorious Prince, who, under the Omnipotent Hand, wrought the Miracle. And yet notwithstanding all our Ingratitude and Disrespect, has the same Hand wonderfully preserved us again, and by this late repeated Favour, told us, he was unwilling we should perish. But tho' we have so frequently affronted our Great Preserver, let us not for ever persist in our hurtful Obstinacy, but consider the same Hand can destroy us which has so often rescued us from the gaping Jaws of Destruction. Could ye but taste the cruel Severities of a Popish Governor, I am verily perswaded, even Death it self would be a most welcome Messenger to release ye ; but when instead of that bitter Relish and more dreadful Remedy, ye are timely delivered from one, by a most reviving Instrument instead of the other, and are not only freed from the Dangers of Apostacy, but bravely

defended from the unreasonable Extremities of  
 Persecution; it fills me with Wonder, to see so  
 many dissatisfied amidst their real Felicities. Would  
 ye seriously consider the dangerous Consequences of  
 breaking a firm Alliance, leaving the Barrier na-  
 ked, not tying our Enemies from erecting a new  
 Fortification equally obnoxious with what they  
 pretended to demolish, (which no doubt was de-  
 signedly done, lest their most Christian Master in  
 case of a new War should have no such conve-  
 nient Harbour, both to secure his own Shipping,  
 and annoy ours). Affronting Ambassadors from  
 our tried Friends, and receiving one (tho' an  
 Outlaw) from a known Enemy, whose Return  
 was at last urged more by the necessary Murmur-  
 ing and Resentment of honest *Englishmen*, than the  
 hearty Desire of those then in Authority. (Tho'  
 had he continued longer amongst them, I think an  
*Exile* a very proper Person to transact Affairs,  
 when carried on contrary to Justice, Law, or Rea-  
 son). Consider what Umbrage the voluptuous  
 Ambassador gave the Locusts of *Rome* to come a-  
 mongst us, and even flock about our Palaces.  
 (Whose profuse Entertainments were only design-  
 ed to please our liquorish Appetites and vicious  
 Inclinations, whilst they were preparing our  
 Persons for the deadly Desert.) And I ques-  
 tion not but Somebody else did make use  
 of that Opportunity to have an Interview with  
 his Friends, especially when he was assured all the  
 Hazard he ran, was passing the Ocean. Consider  
 the Improvement of your Trade since the Peace,  
 and see if ye can find any Equivalent for resigning  
 part of that great Branch, the Fishery; and even  
 your whole Commerce with *Spain*. Consider the  
 Intention of that sharp Article which first seemed

to banish the Pretender from *France*, but then took special Care to send him no farther than *Lorrain*, that when Opportunity serv'd, he might not be out of Date.

Can we imagine it was intended the Illustrious House, now upon the Throne, should ever succeed, when his Royal Highness was denied his Right of Peerage, tho' regularly, justly, and legally demanded? Consider why after we had inveigled the brave *Catalans* to be zealous Assertors of the Emperor's Cause, they were basely deserted, and left to the Fury of an enraged Sovereign. And I believe upon summing up all these notorious Actions together, ye will readily conclude, we were actually designed for the fatal Counterpart of that most deplorable Original. Tho' many of those Statesmen were not much burthened with Learning, yet did the most Ignorant of them perfectly understand thus much Latin, and take it for a pleasing Truth, viz.

*Quid non Mortalia pectora cogis?*

*Auri Sacra Fames!*

But tho' they had such lively Idea's of the corrupt Nature of some of the Ancients, yet did they scorn the Bravery of *Marcus Curtius* in delivering *Rome*, or the Fidelity of *Epaminondas* to *Thebes*, tho' the former knowingly and chearfully sacrificed himself for the Interest of his Fellow Citizens, and the latter disdained to sacrifice his Country, for his own private Interest. In him Vertue was so prevalent, that he slighted the Promises of Princes, and refused Bribes from the most awful Potentates. In short, such was his Love to his Country, whom not the greatest Temptations could

could ever move to betray his Trust. I came into the World (said He) to do what Good may be in my power without reward, and for base Gain, the same Conscience forbids me to do evil. And tho this wonderfull Pattern of Fidelity, continued many Years in Places of great Profit, and Trust, yet did not his happy Posterity shine with the spoils of their Country. For the History informs us that He left but very little behind Him. Which no doubt is a greater blessing, and more lasting, than a huge Mass of Wealth descended from a treacherous Ancestor.

Give me leave to tell ye the greatest Conspiracy that ever beset *Rome*, was at a time when they were in peace with the whole World. Nor was the Glory of their Conquests ever eclipsed by a base and dishonorable Peace; but as they had brave Soldiers to acquire the one, so had they faithfull and vigilant Ministers to negotiate the other. And how indeed could the *Romans* miss of an advantageous Peace, when they prudently left the sole management of their Treaties to those very Persons, to whose Counsels and Bravery their past glorious success in War was owing. But tho our past Victories were so obtained, yet do our late Treaties appear to be Transacted by no such Persons. For alas! We had but the shadow of a Peace abroad, whilst a fatal War lay in ambush at Home, Snares within our own Walls to entrap us, our greatest danger was amongst our selves, whilst, under the pretence of being in friendship with our publick Enemies, we had barbarous Paricides contriving our destruction. Can ye believe those Ministers act zealously for the interest of their Country, who, by a formal, consulted, and solemn Treaty, shall grant all those advantages to a vanquished Nation, which every

every one knows is the Conquerors due, and may demand? Consider therefore, what exquisite Court Jockies were then imployed, who, after we had infinitely the best of the Race all along, stopped their successfull career, as they were just seizing the Prize, nor was there any more honour or advantage made by the match, than what they got for riding the Crimp. I think it now evidently appears, that all our present feuds and disturbances, were kindled by a Crew of perjured Villains, who are possessed with more spite than true zeal, for tho they openly declare against the Defender of our Church, yer do they daringly pretend to be of that very Church themselves. Methinks it is Time we should call over Forreign assistance to maintain our Liberty, when so many of those who unjustly term themselves Protestant Subjects, have already begun open Acts of Rebellion, in order to destroy it.

Our Histories inform us, when *Vortiger* was King of *Britain*, after a long and unsuccessful War against the *Picts*, and *Scots*, finding his Kingdom in imminent danger of an Invasion, He invited over that part of the *Saxons* call'd *Angli* to his assistance, by whose timely aid he repulsed his Enemies, and secured his Kingdom against their attempts. To recompence their faithful Bravery, the King allotted them the County of *Kent* for their Residence, and Maintenance, and where they first settled to improve their Fortunes, our most Glorious Sovereign Landed to protect, and defend ours. I think the *Britons* had no reason to murmur at them for an encroachment upon part of their Country, when their seasonable assistance, bravely rescued the remainder from an encroaching Enemy. So if our present confusions

can be no way appeased but by Forreign help, that Man can be called no less than an Enemy to his Country, who shall dare be against it. And tho some People may entertain such dreadful Notions of a Standing Army, yet I am sure every TRUE ENGLISH-MAN had rather Live under a Protestant Monarch, tho altogether uncontrouled, than be exposed to the insults of those perfidious Monsters, who are endeavouring to usher one in, to bereave us of all our priviledge at once. And tho our Nation is now too Popnlous to dispose of whole Countys for such services; yet may we with greater safety maintain a Number of Forreigners amongst us for a Time, with the Rebels Estates, than run the hazard of being first Plundered by the Traitors that own them, and afterwards falling Victims to the implacable Fury of that Bigotted Idol, these (worse than APOSTATES) so zealously Worship. That a Multiplicity of faithful Subjects enrich a Nation, is a granted Maxim, and that a few Traiterous Inhabitants endanger a Peoples Rights, and Liberty is as sure a consequence. Had a peculiar Set of Ministers, who, by their former practices had distinguished themselves Enemies to their Country, biassed the Senate, (as in another Case, to Vote thanks for they knew not what,) and so clandestinely settled these Realms upon his present Majesty, and after the Queens Demise ye had disputed his Title, who would have thought it strange? But when the whole Nation, was not only apprised of the Great Design, but with a general, and joyful satisfaction consented to it, and when various, and repeated offers have been made to strengthen it, yet did no Man ever shew the least dislike, when ever such a Glorious Act was proposed; unless those Men whose Vote I hope  
will

will never be prevalent in this Kingdom, and since it was done, not only with the general and free consent of the Commons, but with the same approbation, even in the Upper House, with an uncustomary Creation, to make up a Majority, therefore how strange is it, that he who was the continued Darling of the People, and upon whom only, all their hopes were founded for their future preservation from *Popery* and *Slavery*; should now be the object of their Hatred and Scorn, only for his earnest endeavours to defend them against such dangerous attempts. Had none of these TRAITORS sworn Fealty to His present Majesty, we might have guessed at their Hearts, before they explained themselves by Action; and then thought it might, in some measure, proceed from a principle of Conscience. But when they first joyned to make Him their King, allways owned Him as their King, recieved Him as their King, Swore to Him as their King, and make all these Solemn Acts only an handle for Rebellion, every one must conclude, if their Hearts are really inclined to any Religion it must be *Popery*, whose Consciencies allow them to be guilty of such Evils; as Perjury and Falsehood, only to bring about greater.

How Monstrous therefore will it appear to after Ages, when even many of the principal Actors in that Glorious Settlement, shall be found the earliest, and greatest Enemies against it? If their cursed Hearts designed the Pretender to succeed, why did they either join in, or afterwards approve of the Settlement; This was done by the deep Counsel of their Two Masters, the *Devil* and the *Pope*, who always make use of such Damnable Instruments to work out the Destruction of  
D
others.

others. That Man who openly refuses the Oaths to a King and Government, and either declines Preferment, or resigns a Post for want of that necessary Qualification, seems to have a true Notion of Conscience, and is to be applauded for his firm Fidelity: But he who eats the Publick Bread, swears Truth and Allegiance to the King and Government, and after all this proves a Traytor to both, is not to be forgiven. Wou'd all those Men who are possessed with such scrupulous Consciences, shew their Zeal for the Cause they so much affect, and freely relinquish what Maintenance they receive from that King and Government their Hearts are averse to, and but experience the Benevolence of those who basely infuse such Principles into them, I am apt to believe their Charity would prove so cold, that these deluded Wretches would quickly find themselves starving. And should they depend upon Providence for a miraculous Subsistence, I am perswaded (were not Miracles ceased) that no Ravens would be sent with Bread to relieve the Necessities of such a mistaken Faith.

Were these useful Experiments tried, some of them might probably become Converts; tho' scarce any of them (even then) fit to be trusted. In the mean time, till they have better Assurances of the Reality of their Faith, who but irrational and insatuated Creatures would not acquiesce under that pure Government, whose wholesome Laws oppress no Man for a scrupulous Conscience? Or else, till we have plainer Revelation of the Truth of their Cause, they must expect to suffer for their Guilt.

Now let us consider with what seeming Joy these very Men welcomed his Majesty's Arrival amongst

amongst us, and how readily they swallowed down Oaths, sufficiently binding for any, but such villainous Libertines as broke them. Who can imagine they ever heard of that thing called Conscience, who have so daringly broke all those sacred and (what ought to be) most inviolable Tyes. Our National Grievances loudly called for a Removal of all *False Brethren* from Places of Trust, therefore since their Designs are frustrated which were secretly laid to betray us, their rash Impudence excites their open Endeavours to enslave us. The disguised Joy of many that introduced our Sovereign, occasions me to make this Comparison, which I think comes very near to our present Case, and happens to Rhime in my Thoughts.

*When Mary swayed the Sceptre of this Realm,  
Byass'd by Priests and Miscreants at the Helm,  
She quickly was averse to all things Good,  
And spent her Reign in Cruelty and Blood.  
When that injurious Queen resign'd her Crown,  
With seeming Joy Elizabeth grac'd the Throne:  
Thus they proclaim'd true Popish Zeal betimes,  
To palliate all their former cursed Crimes;  
But she (wise Woman) saw their Hearts too plain,  
To trust that bloody-minded Crew again.*

Tho' the Behaviour of our modern Villains far exceeds that of those professed Papist Zealots after Queen Elizabeth's Accession to the Throne. For notwithstanding her Prudence immediately purged both her Court and Council of all such evil Ministers, yet did not their malicious Cruelty move them to rebel against their new Sovereign. Were any of ye called to take Possession of the Estate of your Ancestors, which you was assured had been

pillaged by an unjust Steward, I am perswaded you would term him an impertinent Medler who should pretend to controul you from taking a new one. Thus has a Monarch equal Power to dispose of all Places in his Kingdoms, as a Subject has to appoint Servants for the better Management of his own Estate; and whoever pretends to contradict his Royal Act, even by Word, is a disobedient Subject; but he that endeavours to controul him by Violence, is a Rebel. They who believe him not to be their lawful Sovereign, are no whit the less his traiterous Subjects; and if there be any misguided Protestants amongst ye, who hold such injurious Tenets, they sadly belye their Faith, and are Traytors both to God and their King. Had his Majesty, upon his first Accession to the Throne, carested those Men who are now his declared Enemies, it might perhaps have retarded all our present Confusions. But his Wisdom is too great to follow those Examples, which have been so fatal to our Constitution before. He prudently embraced his Friends, and, to establish the Security of his People, keeps his known Enemies at a Distance, holding it for an unerring Maxim, That the nearer such Men are admitted to their Sovereign's Favour, the greater Opportunity they have to revive their Treachery. By Ingratitude and Disrespect, Friendship may be provoked to Hatred, but where a Man has already tasted the Sweetness of Bribes to betray his Country, (when under his Care too) no Kindness or Encouragement can rivet him in the hearty Interest of it hereafter. He that countenances an Enemy, and slights a Friend, may have two Enemies; but whoever confides in both, is sure but of one Friend. Nor does his Majesty verify that Saying of Pliny, viz. 'It is an ill Sign  
 ' of

' of Prosperity in any Kingdom or State where  
 ' such as deserve well, find no other Recompence  
 ' than the Contentment of their own Consciences,  
 ' but a far worse, where the justly accused shall  
 ' have Opportunity and Encouragement to take  
 ' Revenge of the just Accusers; but he is now so  
 well inform'd by his own Experience of the Hearts  
 of his People, that he will take Care not to expose  
 those faithful Patriots who had no other Motives  
 to serve him than the sincere Love of his Royal  
 Person, and their undisguised Regard for their  
 Country to their Revenge, who endeavour the  
 Destruction of both, and who in neither Counsels  
 of War, Treaties of Peace, or Matters of Trade  
 can boast one Action eminently Great (the unde-  
 served Greatness of themselves only excepted.)  
 But when a Man is detected of Villany, how faint  
 are his Excuses? And what strange Shifts and  
 Evasions will the known Guilt of his Conscience  
 put him upon?

And thus these Traytors pretend to revive that  
 nonsensical Plea called *Hereditary Right*, to defend  
 their Perjury, and palliate their Rebellion, which  
 they have so often most solemnly abjured. And  
 now because we scorn to assist them in bringing in a  
 profes'd Papist to enslave us, wou'd possess the World  
 that our Hearts are averse both to Monarchy and  
 the Church of England; but I am perswaded Religion  
 is the least of their Aim, and I believe (that being  
 the only pure Religion) would be the last of their  
 Choice: For Self-Interest seems to be the only  
 God they truly worship; and cou'd they enthrone  
 the Pretender, and have yet a further Prospect of  
 Advantage by another Change, their Zeal, I doubt  
 not, wou'd be as diligently employ'd against him.  
 It is not for Monarchy, but Places, such Villains  
 draw

draw the Sword, and whilst they reap the Profits of the Kingdom, they Care not who has the Honour of the Crown. But as I observed before, if their Inclinations tend to any Worship (call'd Religion) in particular, it must be that of the Church of *Rome*, whose Principles indulge them in all those abominable Actions which seem so very delightful to their Vicious Tempers. And I am sure every Man who has the Interest of his Country at Heart, may Glory in being numbred amongst the Dissenters from that Church. Tho' the true Spirit of Religion has been so long drooping under the Male-Administration of some Vile Wretches who have now approv'd themselves Friends to *Rome*, yet are we at last bravely revived by the happy, comfortable, and most timely influence of a Princee whose Principles are too firmly groundd to Countenance those who Act against the known Welfare of our Church, and his Judgment too great to be unhappily Misted. Who's utmost Endeavours will be imployed, and greatest Ambition shown, in extirpating that dangerous Brood, who have so long been industrious not only to oppress our happy Constitution with Arbitrary Rules of Government, but as diligent to defile our pure Religion with the filthy Raggs of the Scarlet Whore. What a prodigious Infatuation are they seiz'd with, who are as basely diligent to Hazard their own Lives, ruin their Families, blast the Honour of their Posterity, and extirpate the future Glory and Happiness of their Country, as the Wisest and Best of Kings, blest with a faithful and zealous Counsel can be to defend and maintain them. Would giddy Man seriously weigh all his Thoughts before he enter'd upon Action, he surely would not be so indiscreetly Rash nor profoundly Ignorant, to attempt such dangerous

rous and villanous Enterprizes. Had the Pretender been the indisputable Child of his pretended Parents, or had our wise Legislators not happily provided Laws to exclude a Popish Heir, yet Reason would excite all those who are true Protestants, bravely to resist the base Assaults of such an injurious Claimant. And not like that perjured Crew, who first by Verbal Arguments endeavoured to deceive the Ignorant with a Pretence of his *Hereditary Title*, and since they find that Delusion fail, have taken open Arms to introduce him. But since their own Actions at his Birth furnish us with sufficient Arguments to disprove the one, and we are happily defended, and I hope secured against the other, he must be excluded from that glorious Band called Protestants, who shall dare to stand up in the Defence of either. Popery and Liberty are Things so inconsistent, that whoever blindly embraces the former, must for ever sadly bid Adieu to the latter. Had only those called Protestants been the chief Actors in this black Scene, I should the less wonder to see so many of my Protestant Countrymen second the Design; but when such Numbers of our professed Enemies, Men whose Religion is averse to our Glorious Constitution, are the chief Abettors in such an Undertaking we may reasonably suppose what firm Assurances they have received not only of future Protection (which in the highest Degree they already Enjoy), but were also encourag'd with the most sincere Promises of his Favour, before they began to promote that Cause which they were assured must determine in their Ruin, should they Miscarry in their Aim. Therefore how incongruous is it to imagine they could be Rewarded, and we not Oppressed? Or could their Happiness be any way increased, unless  
according

according to the Blind Notions of their mistaken Faith, by the growth of their Religion, which every Body knows is the direct Method to extirpate ours? And who knows but his Promise may be as large as *Herod's*, who rather than forfeit his Word to the young Damsel, gave her the Head of *St. John Baptist*. And if the Pleasures of a Dance have so far bewitch'd a real and absolute King, what will not a Man Promise to make his Way to Three Kingdoms, who has no legal Pretensions for his Claim, or any Right, unless Providence should sadly turn against us, and give him that of Conquest? and more especially when his Principles urge him to any such Performances. The repeated Treachery we have prov'd from his deceas'd old Tutor, ought to be a pressing Motive for us to Arm our selves against such a poyson'd and corrupted Pupil. For as a good Monarch is justly esteem'd the greatest Token of the Almighty's Favour, so is an evil one an Instrument of his Vengeance. Therefore since we are already blessed with an *Hezekiah*, shall we madly desire to exchange him for a *Manasseth*? Remember as good *Josiah* was the Son of wicked *Amon*, so was wicked *Amon* the Son of wicked *Manasseth*, and instead of taking Warning by his Father's abominable Reign, the Chapter tells ye, *He did that which was evil in the Sight of the Lord, as his Father Manasseth did*, Read 2d of *Kings*, Chap. 21. Therefore if he had a pretended Title according to Proximity of Blood, should we desire to be governed by one who must consequently prove an *Amon*, having been trained up only in the vile Principles of *Manasseth*? Our several private Sins are enough to draw down heavy Vengeance upon our Heads; let not that of Rebellion be yet added to our Score.

Let

Let us only suppose him coming amongst us. We must receive him as one who comes to Revenge the pretended Injuries of his pretended Father; and being yet more enrag'd at what he is pleas'd to Term Traiterous Usage himself, would with sharper Severity revenge his own. We must receive him (forsooth) like a Royal Prisoner, and augment our National Incumbrances to pay for his Ransom. We must receive him as a Prince from a Pretended Banishment, and be sadly bereft of our faithful Countrymen, to make Room for him and his vile Adherents. The Zeal of his Religion wou'd oblige him to retrieve his lost Time, and to compleat the Merits of a deliberate Persecution, ye must either fall from the Truth into a State of Apostasie, or suffer for Conscience Sake under the Galling Yoke of Oppression, and perhaps at last undergo the deadly Effects of a general Martyrdom. Consider if British Tempers can tamely sit still, and see your Houses plundered, your Estates divided among Priests and Vagabonds, your Families barbarously and immodestly handled, and think it a Favour to satisfy those Voracious Monsters without the loss of your own Lives. Now I am perswaded we free Britons, who have not been inured to the unlimited Impositions of an Arbitrary Prince, cannot be so perfectly possessed with the artful Doctrine of Passive Obedience to endure all this with a Submissive Resignation, therefore is it not a most ridiculous and mad Zeal to preach up that Doctrine, the Extremities of which we at the same Time believe we can not submit to? But if what we call Passive Obedience be so necessary to an Earthly King, methinks it is strange we should find it no where expressly claimed as a Prerogative first due to the King of Kings,

*Kings*, and that we should not be positively forbid to use Means either to evade or mollifie his Judgments. Then would it neither have been lawful to quench the Raging Flames at the sad Conflagration of this Famous City, nor fly from the Epidemical fatality of a Plague; and if those sad Calamities may not be justly esteemed Judgments, I know not what earthly Misfortunes deserve that Name; but since such Endeavours are warrantable, it gives us sufficient Reason to conclude, that Resisting a King who did use all possible Means to extirpate God's pure Worship, will not be added to the Score of our Offences. For is it reasonable to imagine, at the Glorious Redemption of Mankind, when our Blessed Saviour repealed the strict Injunctions, and alleviated the Hardships of the *Mosaic Law*, that he intended to lay Heavier Burdens upon our Shoulders in the Gospel? And that after he had so often permitted, and I may say commanded his People the Jews to depose their Kings (tho' of his own proper Choice) when they either began any Innovations in Matters of Religion, or used any Endeavours to destroy it, he should lay any real Commands upon us to acquiesce under the unreasonable Persecutions of a Tyrannical Prince, who might endeavour to pollute it again, after he had refined it by his own Revelation and Divine Presence. Therefore since we have reaped the blessed Advantage of a Second Redemption, by a most Glorious Reformation, and since our Nation has been so frequently delivered from the Danger of Reverting to its former unhappy State, and since we are again wonderfully preserved from an impending Storm, which portended the same Flood of Calamities, shall we therefore daringly tempt the Almighty, and endea-

endeavour to draw such Heavy Judgments upon our selves, by enthroning a Bigotted Youth, whose pretended Right wants only the Solemnity of a Coronation, to show ye that Perjury is no Crime, and so Blazon your Misfortunes in the most dismal Colours. In one of those Papers called, *The Pretender's Declaration*, notwithstanding his perjur'd Champions vouch him for a Convert, he there freely owns himself a Zealous Member of the Church of Rome, and makes this faint Apology, which can only serve to amuse the undiscerning part of Mankind, viz. When he is restored he will attentively hear the Arguments on both Sides, and if he finds the Doctrine of our Church weighs more with his Conscience than the Religion (if I may so call it) he already professes he shall most willingly embrace it. By this ye may perceive the Principles of Popery are so firmly rivitted into him, that if ever such a Religious Dispute be left to the Decision of this prejudic'd Moderator, ye may plainly understand which way the Ballance will turn, and then I am apt to believe we should really find our Church in Danger. For I would not have ye vainly imagine, he will take Warning by his pretended Father's Misfortunes, who has been Educated in no other Principles himself, but what must consequently urge him to the same Actions; nor is his Judgment greater to restrain him from the extream Rigour of Bigottry. And this I must tell ye is but a faint Resemblance of that Tragical Scene ye must all prepare to submit to, if ever this Actor I am speaking of comes upon your Stage. These are Truths I think necessary for those in the highest Station to be apprised of, because, according to the Lord Cromwell's Saying to King Henry VIII. *I suppose they will defend their Estates,*

*tho' they desert their Religion.* All ye who call yourselves Protestants, and are sincerely so, consider what a vast Treasure we are already possess'd of. Consider, We have a King who not only derives his Title to these Kingdoms by Birth, but what ought to be most dear to us by Religion, even before it was strengthened with that additional and most binding Circumstance of a general Consent. A King who perfectly understands to hold the Reins of Government, and tho' an absolute Prince before, never deviated from the pure Rules of a just Governour. A King who in his earlier Years well knew how to Steer his Course in Times of Difficulty, and reconcile Fends amongst a contending People. One who was Born a Prince; one whom Providence has not only honoured with the Title of a King, but also blessed with the welcome Name of *Deliverer*; and if a Prince endowed with all these Great and Good Qualifications may not be justly esteemed the *Lord's Anointed*, I am sure Proximity of Blood would make but a small Addition to his Title. Where God has planted his pure Religion, the People ought to the utmost of their Power to defend it. And can any Man faithfully Discharge the great Trust of a Guardian, yet willfully let the Person suffer Wrong that is committed to his Care? Therefore if we acknowledge our Religion to be according to the revealed Word of God, and yet venture to expose it to the Danger of Subversion, only for the empty hurtful and pretended Gloss of *Hereditary Right*, I am afraid we shall be capable of giving but a very slender Account of our Guardianship hereafter.

Had no Person ever been esteemed a lawful King, but who succeeded according to Proximity of Blood

Blood, I should be very sorry to see such Confusions in my own Country, occasioned by a Precedent of so great Consequence. But if we look into sacred Writ, when God was so very conversant with Mankind, and Kings were by his own immediate appointment, we shall find God Himself had not any regard to a particular Family, but to the Qualifications of him that was to Govern. Therefore, since we pretend to follow so closely the Methods there exemplified of Kingly Government, I would be glad to know what Reasons we can alledge for differing from them in this. And since God had not a sole regard to an Hereditary Title, and also in those Times invested the People with an Authority to remove Tyrants, (tho' Princes of his own appointment, shall we believe he has laid an Obligation upon us, to admit (even a lawful Heir) according to that pernicious Notion of Hereditary Right, whose Principles are directly opposite to the Established Faith of his Church, which Practice is also contrary to those Customs used by Himself in former Times, in his Wise Disposal of Kings? Shall we, therefore, who are possessed of, and may be so happy in a Lawful Protestant Prince, desert all those real Blessings which are comprized in him, to take part with a Bigotted Papist, who has so little either of Right, or Merit, that I am perswaded the wise *Romans* would have justly hissed any Citizen, who should have proposed a Person so Foreign, and Undeserving to Sit in their Senate. How wild are the Notions of some amongst us? who think a Person (tho' of a contrary Faith) proper to Govern the bravest, freest, happiest Christian People in the World, whom the very Heathens themselves would have scorned to choose for a Senator.

But

But lest ye should pretend to say, these things were done under the Old Law, when God was more familiar with Mankind, I shall endeavour, by a very short Argument, to convince ye of that mistaken Notion, as to Hereditary Right, even in the Succession of our own Kings. Where, if ye peruse our Chronicles, ye will find, we have had many Kings without any such Title, as immediate Proximity of Blood. And if ye believe the same God Rules over us, as did over those, whose Methods of Government ye pretend to imitate, ye must own them to be the Lord's Anointed; or else ye not only disannul some of the best Laws upon which your Glorious Constitution is founded, but also deny some of the main Principles of that Religion ye pretend to profess. I presume not to bring this as an Argument to destroy the Right of Succession of a Royal Line, whose Principles are coherent with the Constitution, which certainly is most Glorious, and pleasing to a People, (and so consequently invest the Choice of a King, altogether in the Voice of the People) I only urge this to convince ye, that we lie under no Divine Obligation to let a Man Reign over us, with a Pretence of Hereditary Right, when we endanger both our Constitution and Religion by so doing. The true Notion of Hereditary Right is only this, *viz.* That whilst a Prince firmly embraces that Religion which is agreeable to the Government he is to inherit, he may justly lay Claim to that Kingdom by Hereditary Right; but he no sooner falls from those Principles, but his Right ceases, forasmuch as he has deviated from those necessary and good Qualifications which gave him that Right. For, if we seriously consider Hereditary Right, and an Hereditary Title only, we shall find

find the Difference between them vastly wide, and the Distinction very just. This is not designed for those who basely stand up for him who has neither Right, nor Title, only to confute such as may hereafter be perswaded to endanger their Liberty and Religion in Defence of that guilded Title called *Proximity of Blood*. Which poisonous Notion, many of my Countrymen seemed enamoured with, only I fear because they are professed Papists, or they would never espouse those Villains who thus disturb our Peace, by promoting the Cause of One from whom they can expect Encouragement to none besides. But we have a King in whom are comprehended all those Graces and Blessings which qualify him for our Government, and whose Royal, Succeeding Race we must acknowledge as our Lawful Sovereigns, till we shall discover the aforementioned Impediments to debar them.

Would we observe the wonderful Dispensations of Providence, methinks no Man who assumes the Title of Christian, can be ignorant of his Mercies. Though at the Creation the Almighty Workman rested from his Labour upon the Seventh Day, which was constituted a Sabbath for Man, to intimate to him, that God expected one Day in seven to be wholly devoted to his Service. But tho' he refrained prosecuting his miraculous and great Design for those Reasons, upon that Day, at the Creation; yet since he created Man, and multiplied him upon the Earth, has he never withheld his bountiful Hand one Day from showering down Blessings upon him. Were we to look back into Records, we might probably produce a thousand remarkable Instances of his Favour upon the Sabbath; but I shall only mention two or three within the compass of any of  
your

your Memories, I believe ye cannot forget the several compleat Victories we have upon this Day obtained over our potent Enemies abroad. And as a continuance of his Favour, lest they might have an Opportunity privately to deceive ye, he did not only send our present Glorious Sovereign to defend ye from such Attempts, but also upon that great good Day removed that dangerous Engine of *Rome*, whose bigotted Zeal prompted him to use perpetual Endeavours to compleat your Ruin. And to shew ye, that all this was but an Earnest of his Love, has he not scattered and defeated your Enemies at home upon his own Day too? For tho' God frequently intermingles his Mercies and Judgments upon the same Days, yet has he given ye a series of Good upon his own Day, that ye might be assured your Cause was right, and that the immediate Hand of Providence perform'd the miraculous Work. There is scarce an earthly Blessing we are not already possessed of; are not our Persons at Liberty? Do we not quietly enjoy our own? We can rise without fearing slavish Fetters, and lie down at Night without dread of a meritorious Sword. Have we not the Advantage of our own pure Worship, and not obliged to pay that Adoration to Idols, which is only due to the Most High? Have we not known, settled, and most tender Laws, so that no Man can be hurried unjustly to his Grave? For, believe me, ye poor infatuated *Britons*! whilst ye thus suffer these Bel-lows of *Rome* to blow ye up to a Flame, it is with no other Design than to forge your own Fetters, and make way for your Destruction; and your rash and inconsiderate Zeal must inevitably meet with *Sampson's* Fate, who when the House fell, was himself crushed with the Blow. From whence

then proceeds your Malice and Disaffection? Do ye imagine That Prince who was sufficiently Rich in his other Dominions, and free from the Uneasiness of heavy National Incumbrances, can be puff'd up with any additional Profit by the Government of these Kingdoms, which are loaded with so many and vast Debts? Is not an absolute Prince as happy in point of Command in his own Country, as a King here, who by our Glorious Constitution is in many Cases limited by Parliament? Let me perswade ye to lay aside Prejudice, and only consider his leaving a People whose Love and Obedience was hearty, settled and steadfast, and how vastly he hazards his former Tranquillity, in coming to Govern us, whose Affections are so variable and unconstant. Consider, I say, we have a Prince who was always Good, Great, and Beloved; a Prince, who more esteems the real Benefit of his People, than the advancement of his own Honour; and alas! it grieves me that I cannot yet say, the Augmentation of his Happiness. I am sorry to see such sad Occasion to tell my Countrymen, the real Blessings we have in a King, far exceed the scanty Deserts of too many of his Subjects. But let not that designing Crew, who only envy your Happiness, any longer delude ye; let them not perswade your easy Inclinations, that God, who has always made him an Instrument of his Glory, will at last reverse his wonted Goodness both to him and us, and make him our Scourge. But these Wretches presume to claim the Title of Christian, whose Actions are most lively Representations of the Hypocritical Pharisees, who rejected our Saviour's Doctrine, and deny'd his Authority, only because he corrected their gross Errors, and endeavour'd to introduce such pure Rules amongst them

them as were not agreeable to their corrupt Nature and evil Inclinations. But whoever is bigotted to an Opinion is consequently prejudic'd to the rest of Mankind, and his Censure not to be Regarded. For Prejudice has been the fatal Cause of many Opinions which now assume the Name of Religion in the World; but if every Man would impartially consider Things as they are, it might prove a Means to prevent abundance of Differences and Disasters. that may otherwise happen amongst Men: For Instance, what a Mistaken Notion are some of my Countrymen possessed with, who pretend to be hearty Friends to their Country, and at the same time think those now at the Helm Enemies to it? Let them first consider how many Signal Victories our Forces obtain'd over our Enemies in the late War, and if they can reconcile That to themselves for a Truth, then recollect under whose Counsels and Bravery we reaped the Glory of those Conquests. And when these weighty Concerns are debated, I wish they would as seriously consider the Negotiations and Consequences of our late Peace (if I may so call it) but I think if we look into the Affairs of our Nation since that fatal Bargain, we shall find it deserves no such Name. It rather Reminds me of a Treaty held at *Bruges*, in the Reign of *Edward III* which continu'd near Two Years, and at last only prov'd a Truce; for the *French* had all that while, by the Treacherous Connivance of *Evil Ministers*, good Opportunity to rally their Force, and prepare for War; and I need not tell ye how those subtle People made use of their Time. And it is to be feared they found as much Encouragement at a late Treaty, tho' thanks to Providence we had timely Warning to provide against the Heavy Effects

Effects of their Treacherous Industry. And I am sure if ye let Reason be your Guide, and Judge the Authors only by the Consequences of their several Performances, they will appear your real Enemies, whom you thus long have esteemed your true Friends. I speak this to such only, who by their Silence defend those who are professed Enemies to our Constitution. For let me tell ye that Man is no less Guilty of a Villany whose Heart consents to it, than he who imploy's his Hand in the base Act. Our Blessed Saviour expressly declared, *he that was not for him, was against him*, which Saying not only charg'd such as stood Neuter with the Guilt of his Sufferings, but plainly excluded all such from any Claim in his Father's Kingdom. And thus we see the dangerous Consequences of Indifferency, not by the Light of Grace only, but we may plainly Discern it in bare Nature. Methinks it is wonderful that Irrational Creatures should distinguish the odiousness of Sloth from the Pleasurable Advantage of Industry. But thus it is, according to the *Fable of the Ant and Grasshopper*; the former carefully Spends the Summer in providing Stores for Winter, whilst the latter regardless of her own future Welfare, carelessly Sings away the plentiful Opportunity, till Winter steals upon her, and she perisheth in the Storm, and all the Comfort she finds in her Distress, is to be deservedly reflected on for her Idleness. But tho' this may be Fabulous, yet is the Regular and Prudent Government of the Bees equally real as miraculous, who not only deny even those of their own Community any Share in that Honey they took no Pains to Gather, but also Banish the Drones from their Hives. Therefore if Irrational Creatures execute such Rigour of Justice upon one another, how can ye expect to par-

take of your Sovereign's Favour hereafter, who when such manifest Endeavours are used to rob us both of him and our Liberty at once, tho' they do not openly bear Arms for that cursed Cause, yet help to compleat it by Conniving at the Villany. Believe me, Countrymen, I do not speak this to plead any Merit of my own, but as I am known not to be one of those Wasps who would drive ye from your Hives, so do I declare this, that I may not be thought a Drone, and consequently Accessary to the Design of ruining my Country. I am never better pleased than in Hearing Obedience to the Higher Powers press'd upon us, either from the Pulpit or in Conversation; but when that Doctrine is deliver'd without Limitation, and by such Men who have not only branded the True Sons of the Church of *England*, with the reproachful and ignominious Title of *False Brethren*, but have been as industrious to foment those Divisions (which are at present) so fatal amongst us; I cannot forbear concluding they mean not this *Just King*, but *Barabbas*. But since we all agree that the Powers that be, are of God, why do we not as readily obey, since all Things are done to His Glory, and our own Advantage (but Pardon me if I go no farther) We very well know that our Saviour paid Tribute to *Cesar*, by which he certainly acknowledged his Power, and set us a Pattern of Subjection; and we are as fully convinc'd that *St. Paul* preached Obedience to Powers, though he lived in the Tyrannical Reign of *Nero*; but I conceive for this Reason, because Christianity was then but in its Minority; and he Thought one Martyr for that Cause would be more convincing to the People, than a 1000 violent Men drawing their Swords to defend it. But I think we no where find any express Command, either from our Blessed Saviour,

viour, or this great Apostle, to acquiesce under the Arbitrary Government of any succeeding Powers, who should endeavour to corrupt God's pure Religion after it should be firmly establish'd, and more generally receiv'd in the World. But tho' our Reformation if compared to the many Ages of our mistaken Worship, is but new, and though we are scarcely yet clean Purged from the Dregs of *Rome*, some amongst us already seem weary of their Heavenly Freedom, and like a Dog eager to return to their Vomit, or else they would more earnestly resist that pretended Power who will assuredly lay an Obligation upon them to do it. But lest his natural Temper and inbred Principles may not give him sufficient Scope and Assurance to compleat our Misery, here are yet some of *Baal's* Priests, whose fiery Zeal would again kindle that unlimited Doctrine called Passive-Obedience to indemnifie their own Anointed; so the People must submit to Slavery, upon pain of Damnation. And tho' the *utrum horum* is so very dreadful, yet is it easy to Guess which the undiscerning Part of Mankind would choose, though I am afraid they would be no nearer Salvation, for such miserable and mistaken Obedience. But notwithstanding the Hardships of the Popish Faith, yet to him that is ignorant enough to Suffer his Conscience to be bewilder'd in the Labyrinths of that Perswasion, I own it appears pleasant. But whoever deliberately chews that gilded Bait, may plainly discover bitter Dregs at the Bottom, and when he finds the grand Article, which is the only imbellishment to the whole, entirely false, I need not tell you how readily the wise Man Spits out the nauseous Morfel.

Now

Now I beg of you to consider from whom we received the Fundamentals of our Religion; Was it not at first Instituted by *Moses*, by the Command of God? and afterwards reformed by our Saviours pure Doctrine and Divine Presence? We saw none of those Glorious Proceedings, but most justly receive them for undoubted Truths, because they were transmitted down to us by the Prophets, Apostles, and Holy Fathers; some of whom we believe were inspired, and the rest Men of such pious Lives, and profound Learning, who could search into the Truth of such deep Mysteries. And what may be a greater Argument to convince Humane Nature is, that all the Injunctions, all the Penalties, and all the Rewards, are perfectly coherent one with another, which as no other Narration was ever found to be; we must of Necessity conclude, nothing but the Divine Wisdom could project so glorious a Scheme. Therefore by what should we be determined in these our Days, but the Judgment of those who have the greatest Share of Learning, and consequently see most clearly into the Truth of all Things? Do not the Bishops in general, the Nobility, the inferior Clergy, and in short, all the considerate Part of the People own his Majesty as their Lawful Sovereign? And tho' they have had so many Years to consider the Merits of his Title, yet they find no Reason to deny the Reality of it. Therefore why do any of us who are no Judges of such High Matters, pretend to affirm, *He is no Legal Power, only for want of that customary Qualification called Hereditary Right?* When I told ye before, God never Anointed Kings, with a Design to intail his Royal Consecration upon their whole succeeding Race. And shall we lay aside the Rules of Providence for humane

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Inventions? and to keep up that Dangerous, tho' now (pretended) Custom of an *Hereditary Right*, make our selves and Posterity Hereditary Slaves? Be advis'd to follow the wise Example of those, who ye are assured know better than yourselves, and no longer be persuaded to believe a Lye; by those who tho' noble by Birth, have no real Honour, tho' Rich, have no Honesty, and though a small Share of Learning, have no Grace to make a right Use of it, and that I may Blazon their True Character in few Words, by the very Dregs of the People. If these are not Arguments sufficient, I know not what Proofs can convince ye. For tho' the Sun has not miraculously stood still (as for *Josua*) yet has the same God always fought your Battails, and deliwer'd ye from the Secret Attempts of your Enemies, or I am sure no other Power could have given ye Success.

When our Government ceases to protect any peculiar People, I shall no longer Wonder at such Actions as are at present committed, but whilst our Laws are Impartial, and Justice is distributed without Distinction, I must condemn those who rise up against it. We have not only the aforementioned warrantable Examples here, not only the Parliament of *Ireland*, but the Protestants in general, there to imitate, who unanimously agree to assert their Rights, and strenuously prepare to defend their Liberty, and undoubtedly the more, because they know themselves to be surrounded by those who would readily joyn to destroy them. But tho' our True English Senate began the happy Scene, and tho' their vigorous Zeal has been seconded by so many Associations, yet are there too many averse to such honest Proceedings, because the Projectors of a most bloody Tragedy are brought upon the Stage. Methinks I want a Name for Men of  
such

such misterious Principles (though upon second Thoughts I find their Actions proclaim them to have none). I dare be bold to affirm, such a Medley of Humane Race never incumbered any Christian Country before, and that such Creatures should be bred in one of the most polite Nations in the World, to me is amazing. But as all the Works of Providence are wonderful, so I must conclude this is design'd for our future Preservation, because he often Works good by evil Instruments.

The 30th of *January* being so lately past, occasions me to make this following Remark, to show ye how the deceit of some Peoples Hearts were unvail'd by the sad Solemnity of that Day. For tho' I sincerely hope that unhappy and rash Action will never be made a Precedent for such a Second dismal Scene, yet I cannot think their Devotion real, who put on sad Countenances, and pretend to fast for the untimely Death of one King, whose Neutrality gives consent to the Death of another, who has not been fatally misled to give them the least Handle for their Traiterous Indifference. And I doubt not but even some of the Conscientious Rebels put on their penitentials to make up the sad Solemnity of that Day. And yet such as these pretend to be the only Persons sorrowful upon that Occasion; but if they do actually Fast and Pray, I am afraid It is more for Success in their present Villanous Undertaking than for any real Regard they have for the Memory of that unfortunate Prince, the Day of whose Death only serves to cloak their deceitful Devotion. But tho' these Hypocrites daringly Charge such faithful Statesmen as are not only the True Pillars of the Church of England, but zealous Assertors of the Rights of Monarchy, with the same Natural Principles of

those Miscreants who brought those Disasters to such a sad Crisis; yet were it not impertinent to descant upon so copious a Subject, I believe it might be made evident, that all the Confusions of those Times, were chiefly owing to the pernicious Advice of such Evil Counsellors, as have been the only Cause of our present Misfortunes. Or a famous Prelate of those Times, (whose Name in respect to his most worthy Profession I forbear to mention) had published the deep Designs of Rome against the Protestant Church, (but more particularly our own) which was transmitted to him at large by that relenting Convert *Andreas Habernfeld*, which he concealed, and I think was one of the Articles against him. But if he was innocent of that Charge, and it was regularly laid before the Counsel, it yet makes my Argument the stronger, for we can never suppose those Statesmen to be true Friends to the Protestant Cause, who instead of exerting themselves in time of common Danger, smother those Proceedings which they know have been concerted against it. So that which way soever we argue about this Matter, we may discover Evil Counsellors at the bottom. But lest I should be thought to enlarge too much upon the various Proceedings in that unhappy Prince's Reign, I shall conclude with that Learned Divine, who wrote the History of King *Charles* the First; and after he brought down his Narrative to the Beginning of those calamitous Times, concluded to this effect, viz. *I shall not presume to make publick what (I think) ought to be buried in everlasting Oblivion.* By this we may plainly discover the Sincerity of that impartial good Man's Heart, to his deceased Sovereign, and the prudent Caution he took to prevent a lasting Reproach being cast upon innocent

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innocent Posterity. And he does not only forbear writing, to hide the Rashness of the People, but his Care is equally great to conceal the mistaken Judgment of his King. Whenever we read of any Misfortunes falling upon a King, we generally find Evil Counsellors to be the poisonous Fountain of all such Mischiefs. And thus were all the Calamities which happened to King *Edward* the II<sup>d</sup>, chiefly owing to the pernicious Advice of that Evil Counsellor *Mortimer*, in concert with his Royal Mistress, to whom that easy Prince gave up too great a share of his Prerogative. This *Mortimer*, Lord *Wigmore*, first rebelled with the Barons against the King. But tho' they took a mutual Oath of Fidelity to each other, yet did *Mortimer* never prove true to any Cause he engaged in, but soon submitted himself to the King's Mercy; upon which he was forthwith committed Prisoner to the *Tower*. But his Confinement was not long ere he pretended to treat the Guards, and mingled a sleepy Poison in the deceitful Entertainment Which took such Effect, that he escaped thro' all the opiated Watch to the *Thames*-side, where a Boat was prepared by his Accomplices to receive him, by the help of which he fled to *France*. The Queen at that time being there, would by no means return without *Mortimer*; which so incensed the King, that he banished both her and his Son. However, his Impudence soon encouraged them to venture over, and with a small Force they landed at *Harwich*, where being joined by several Persons of Distinction, they marched towards *London*. Upon which the King issued out his Royal Proclamation, to shut the City Gates, and man the *Tower*, and moreover gave positive Orders to treat all as Rebels, (the Queen, his Son, and

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Brother, only excepted) but in particular, who ever brought him the Head of *Mortimer*, should have a Thousand Pounds Reward. Yet notwithstanding all this, he did not only save himself, but also contrived the speedy Execution of those against whom the Queen bore any Resentment. Soon after this, *Mortimer's* damnable Politicks perswaded the Queen to call a Parliament; by whose Advice she deposed her Husband, and her Son was elected King in his stead. All this was but the Earnest of his Hellish Contrivances, for though the deposed King was sent Prisoner to *Berkly-Castle*, yet did he, like an Evil Spirit, still haunt him, and never rested till he found Opportunity to be one of the barbarous Regicides. (Now be pleased to observe how titular Honour attended upon his Villany). For he was soon after that vile Action, created an Earl; and tho' a Traytor, yea a Regicide, yet such was his Esteem with the Queen, that he was appointed Governor to *Edward the 3d.* But take Notice at last how Justice overtook him, for he was not long after this caught (modestly speaking) in the Queen's Bedchamber, at an unreasonable Hour for State-Affairs, by the Lord *Montecute*, (the young King, her Son, being Eye-Witness to his traiterous Impudence). Methinks they luckily apprehended him in a most critical piece of Roguery. Because, had not the King himself been present, it is probable no second Proofs would have been sufficiently convincing to make him suffer for his treasonable Actions. But then Justice triumphed, and he was forthwith sent to *Loudon*, there tryed, and condemned, and tho' an Earl, hanged at *Elms*, (which is now called *Tyburn*) upon the Gallows of common Malefactors. The Crimes laid to his Charge, and fully proved against him, were as follows, viz.

*Imp.*

*Imp.* That he was chief Regicide to *Edward* the Second.

*Item.* That upon every Occasion where his Sovereign's Honour, or his Country's Welfare, was concerned, he, instead of promoting either, basely detracted from both.

*Item.* That he received twenty thousand Pounds of the *Scots*, to let them escape without Battle, and at the Treaty, granted them an advantagious Peace, tho' very shamefully dishonourable and dangerous to his King and Country.

*Item.* That he not only imbezzeled the Royal Treasure, but took upon him to dispose of all Places in the Kingdom, by which he filled his Coffers, tho' he impoverished his Country.

*Item.* That he did clandestinely appropriate to his own Family, the greatest Marriages in the Kingdom. And,

*Lastly*, That he was a most wicked, vile, evil, and traiterous Counsellor to the King, and too familiar with the Queen.

Now I am sure all People must allow this to be a very high Charge; but as he behaved himself without regard to the Happiness of his King and Country, so did he justly suffer a most ignominious Death without the least Pity.

But Suppose some be found amongst us whose Crimes are of as deep a dye, and still Live? (*Imo vivunt etsi non in Senatum veniunt.*) Do ye think a Prospect of nought but Misery, and Ruin hurrying upon a Nation, was not sad cause enough to sink the Spirits of our late Queen, even to the Death? If so, consider who were accessary. Do ye think the *Fr--ch* paid nothing for their advantagious Peace? If they did, consider who received the fatal Purchase-Money. Do ye think our National

tional Debts can be thus augmented in a few Years, without imbezzeling the Royal Treasure? If so, consider who did it. Do ye think misapplying the Publick Treasure, and monopolising the Disposall of Places is not sufficient to impoverish a People? if so, consider who did it. Methinks it would be needless to tell ye whose Son married the greatest Fortune in *Brittain* (and indeed a clandestine Marriage seemed to be but a frivolous Article against That *Mortimer*, when they had so many treasonable Practices to convict him). But then, if perswading their Sovereign to Act against her own Honour, and the known Interest of her Subjects be Evil Counsel, consider who gave it. But whoever did thus deceive her, I am sure were too familiar with her in one Sence, tho' I verily believe her Vertue was too great to let any Body be so with her in any other.

As the *Scots* escaped without Battail by the Treachery of That *Mortimer*, so I am afraid the *French* did (elsewhere) by the false Advice of such Evil Counsellors, (or the easy General had not been so imposed upon, to promise the Confederates to Engage the Enemy the next Day, when at the same Time he had positive Orders in his Pocket to the contrary.) Tho' there are many Paths to Wickedness, yet in Villanous Politicks does Mankind seem to tread the very same Steps. Therefore the only Method to pass safely through the uncertain Ocean of this World, is to avoid those known Rocks we have seen others Split upon; but since some Mens cursed Zeal still urges them to commit the same base Actions, they have known and thought so justly fatal to others, methinks they can never be compleat Villains till they come to suffer the same Way to. Pardon me if I have been  
more

more than ordinarily tedious upon this Point, but I could not forbear enlarging upon it, because I am a little Superstitious about Titles. It was an ancient Custom to celebrate and perpetuate the Memory of any Person, who had distinguished himself by his good Services to his Country, by a Statuary Representation, which was called *Hermes*, but they only erected the Head and Shoulders of a Man, without Hands, to let Posterity know he never reach'd out his Hands to receive Bribes, nor act Treason against the Government. But now alas! *Hieroglyphicks* seem altogether out of Date, and instead of such worthy and honourable Statues to adorn our Streets, Justice calls for real Heads and Hands to be exposed upon our Gates, to deter others from such Traiterous Practices, as those faithful Ancients so much detested. But to show ye that we are governed by a Prince, who never delighted in Blood, when a Barbarous Crew were detected of a most horrid Conspiracy, both against his Person and Government, yet tho' an absolute Prince, but one suffered for the Crime. Tho' Mercy sometimes has full Scope to rejoyce over Judgment, yet where the Consequences are apparently Dangerous, it is as justly termed Cruelty. But in this Case look into the Act of Settlement, and when compared with the vile Actions even of some of those who readily joined in it, I am sure ye cannot but agree with that Author who wisely said, *viz.*

— *Nec Lex est justior ulla,  
Quam Necis Artifices, Arte perire sua.*

Tho' this was meant in another Sence, yet I think it may hold good in this, for tho' that glorious  
Act

An Act could not be design'd as a Trap for the Innocent, yet since some inconsiderate Men have proved themselves Guilty of a Breach of their own Act and Deed, I think the Punishment they intended for those who should attempt to dissuade it, may be rightly adapted to themselves. This I think fit to explain, because some People may have Learning enough to construe a Sentence of Latin, and yet apprehend it only in the literal Sense. But this being chiefly intended for those Persons who understand no Latin, I will take upon me to translate it thus, *viz.*

*Whoever joyns to make, then breaks that Law,*

*If Hang'd, he suffers justly for the Flaw.*

Least there be some among you whom Shadows may sooner prevail upon than substantial Vertues, I shall endeavour to display our Sovereign's Name after such a Manner as I believe will be most pleasing to those of such a Light Judgment. Then, for those whose Ears are ravished at the Sham Title of the *Chevalier de St. George*, we have a **GEORGE** of our Own. For those whom the Name of *Lewis le Grand* so delighted, here is **LEWIS GRANDIOR**. And for those who place their *Summum Bonum* in the Line of the *Steuarts*, we still have a **KING** who springs from that Royal Fountain. But were ye to Trace his Pedigree, and read the Glorious Actions of his own Family, he will appear in himself no less Credit to your Crown; but because it is natural for all Honest Men to maintain the Dignity of their Country, I must own that Alliance is no small Addition to his Honour. Then give me leave to tell ye, as this is not the only Crown That Illustrious House are Allied to, so  
this

this is not the first Time they have justly claimed Affinity with yours. For would ye peruse the Inter-marriages of the House of *Branswick*, I believe you will find them nearly allied to your Crown, long before the Line of the *Steuarts* had any Pretensions to it: Tho' Vertue is not always attendant upon Honour, yet here do both center in the Highest Degree. Therefore let me advise ye generously to believe in him as he really is, *viz. A Messenger of good Tidings, a King who comes to establish your Peace, by confounding the Treacherous Devices of your Enemies.* But I am afraid ye have already forgotten how sadly ye groaned under the needful Burden of a Foreign War, to support and maintain the Liberty of your Country, that your Hearts are so much inclined to civil Dissention, which must inevitably end in your ruin. Let the vast and dismal Seas of your brave Countrymens Blood tho' spilt in so just a Cause be a Motive to knit your Hearts in the Bands of Unity at Home. That Man is greatly to be blamed, whose giddy Practices prove him totally regardless of himself; but he ought to be degraded of that Noble Title (called Man) who studies to blast the Honour and Welfare of his Posterity, which sad Calamity is the certain Effect of a Rebellious Parent. But since we have such an inconsiderate Brood amongst us, let their own base Actions perfect their overthrow, and no more of my Countrymen be persuaded to follow their destructive Example, lest they justly share in their unhappy Fate. Let those of the meaner Rank contentedly follow their several Vocations, and rejoyce they live under a Government where they can enjoy the Fruits of their Labour in Peace. Ye see what Miseries the Ignorant, tho' ancient Customs of the Ambitious Highlanders have brought upon

upon themselves, who strut with a Sword (even after the Plough) and are proud to be commanded by their Rash Leaders to throw away the Scabbard. Consider what a Melancholly Prospect it is for a Child to see a Parent, or a Woman her Husband, going to Execution. And these deserved Misfortunes are but Part of the sad Consequences of Rebellion, for it is impossible for a Person unconcerned to describe the Grievances of such a Suffering Family. I wish ye would be persuaded to weigh the Miseries of Popery with the Beatitudes of our owne pure Faith, in the impartial Ballance of Reason, then I am sure your Bias'd Affections would be soon changed, and your Hearts no more subject to Delusion. Tho' our Nation is Blessed with the Best of Kings, yet cannot our Happiness be compleat or lasting, unless we strictly observe the Two *Golden Rules of Unity and Obedience*; for as various Notes make up an Harmony in Musick, so Discord among Fellow-Subjects breeds Confusion in a State. When a Nation is persecuted by the Arbitrary Proceedings of a Tyrannical Prince, I need not tell ye how naturally both their Force and Opinions are united to ease themselves of such an heavy Curse. How monstrous therefore is the depraved Nature of Mankind, who contrive Means to foment needless Disputes among themselves, in a quiet and peaceful Reign, and never closely Unite but in Times of Danger and Extremity. If ye endeavour to introduce such a Person, to confirm a Union with each other, it is a sadly mistaken Method, and let me intreat ye to take timely Warning, lest the dangerous Jest be carried too far, and ye make Way for your own Destruction. For this would be the certain Method to turn our faithful

Allies against us, and be for ever subject to Invasions from those who are now our sincere Friends ; and all the pretended Friendship we should find at such a Time, would only be from those who want an Opportunity to pour in Forces upon us to compleat our Slavery. How amazing is it to see those People divided among themselves, who when heartily united, are able to decide the Differences of the whole World ? Our Blessings are now great and uncommon, such as no other Nation in Europe can boast. We are not only blest with the Best of Kings, but with many promising Sparks from that inestimable Gem, to compleat the future Glory of our Crown. Providence seems willing to intail lasting Happiness upon us by this numerous Royal Progeny, unless we wilfully shorten the Blessing by our own imprudent Mismanagement. I wish ye would recollect how perfectly happy the *Romans* were under peaceful *Augustus*, and how afterwards the same God persecuted them by Tyrannical *Nero*. Remember that the Sins of the People caused *good Josiah to be taken from the Evil to come*; and I am afraid we have more stubborn and rebellious Hearts amongst us to draw down as heavy Vengeance upon our Heads, did not the Lord's Mercies Increase with our Iniquities. I cannot be perswaded but more of my Countrymen who now stand Neuter, would exert their Zeal for the safety of their Country, were they convinc'd the Pretender was assisted by any Foreign Power. But how can ye believe his Faction in *Great-Britain* could thus long carry on his Cause without Supplies from Abroad ? And I am sure no Body will pretend to Judge he receives any from Protestant Powers, because as there is but one known *False Brother* among

among them, so thanks to Providence his *Arm is shortned*. Therefore it is easy to Judge what firm Assurances the Popish have from him, in Case he should succeed, who, contrary to the Honour of Princes, are Abettors to that Cause, which in all *Fair Treaties* has been made a peculiar Exception. Tho' a Man's Judgment may be too great to be a perfect Bigot in the Popish Faith, yet it is an erroneous Conclusion to imagine any Prince will not promote his own Religion, especially where it consists with the greatest Interest of his Country, only because he is not ignorant enough to suffer himself to be Prieststridden. And I doubt not but many of ye have known those who hate the fiery Principles of Incendiary Priests, and yet are True Friends to the Church of *England*. Since therefore we plainly understand he is thus supported methinks it should rather excite us to Union, and make us vigorously resist such an injurious Tribe, the sure and sad Consequences of whose Triumphs must be Popery, and then I need not repeat the Miseries attending it. For tho' ye might have some colour to hope for milder treatment from your own Countrymen, yet if he ever usurps this Crown by Foreign Force, believe me, ye have no Suffering Capacities that will not feel the heaviest Effects of Tyrannical Vengeance. Have we a Prince upon the Throne endowed with all great and good Qualifications agreeable to our Constitution, in whom if we know in what our Happiness consists, we must be compleatly Happy, and shall we foolishly expose our selves to the Rod, when we have the Blessing in Possession? I suppose ye think what Calamities may happen upon so sad a Change, must fall upon our Royal Line only; but be assured, ye mistaken *Brittons*, tho' they left all their Joys of

Life, when they came with greater Ambition to Rescue ye from Ruin than to increase their own Honour, yet do never-fading Felicities still wait on them there, and the Esteem of the People continue without Change or Diminution. 'Tis we alas! must undergo the Hardships of the Storm, or to apply it more closely, we are the Leaking Vessel, and his Majesty the welcome Plugg, which if we madly throw away, we shall quickly feel the irresistible Fury of the threatening Waves, and find ourselves emerged in Blood and Confusion. Let the fatal Examples of former Times dissuade ye from Disobedience. For had *Brittain* never felt the dismal Effects of Popery, yet the melancholy, tho' true Accounts of their Barbarity in other Parts of the World, are enough to make a Protestant Tremble, and Guard himself against it. But would you peruse our too copious Volumes of Martyrs, I question not but many of ye would find how some of your own Ancestors experienc'd their Severities. Tho' I am afraid very few of us now Living have any such pure Orthodox Blood running in our Veins, for instead of Uniting to propagate and defend the Protestant Faith, we imprudently spread and sow Division amongst our selves, which gives the base and insinuating Agents of *Rome* a greater Opportunity to make Proselytes to their Church, by persuading the Ignorant neither of us are in the Right. I am sorry all those People under the Denomination of Protestant, cannot be convinc'd to conform with the pure Rules of the Church of *England*, but since there are various Opinions known by that Title, I am not ashamed to own that I think any one preferable to Popery. Can ye pretend to be True Sons of the Church of *England*, and espouse those who are her professed Enemies? Could

a deeper Design be ever laid to extirpate your Religion; than your Churches pretended Bosom Friends rising up against her? Sure no Age or Nation can pararel that Legion of State Hypocrites. The Powder-Plot to this was but a shallow Contrivance, and *Cataline's* Conspiracy but a wild and inconsiderate Attempt. Our Modern Villains projected Mischiefs both beyond the Reach of profess'd Papists, and the uncontroled Barbarity of a Heathen. Was there a greater than *Cicero* among ye, I am sure he might find large Scope for his most Eloquent *Declamations*, than that ingenious *Roman* had against the Traiterous *Cataline*, tho' what I have laid before ye are as great and dismal Truths, only dressed in a vastly meaner Stile. But notwithstanding this Scheme seems to be concerted by all the Powers of Darknes, and the ripe Cause to be backed by the Art and Force of *Rome*, yet have all their Performances fell far short of that Renowned General *Jack Straw*, tho' I think the Cause of their taking Arms seem both alike reasonable, for They complained of Oppression from the Lords, and These pretend to fear it from the Lord knows who. And thus ye may perceive Oppression is generally the Gloss for Rebellion, but now it happens to be very ill timed, when neither a Coronation Oath is broken, nor his Majesty's Royal Word by one Action forfeited; nor can I conceive what ye mean by the Word, unless ye falsly adapt that Title to the Punishment due to Rebels. But perhaps according to the rest of your mistaken Notions, ye may Term it Oppression when a Monarch shall not tamely sit still, whilst a designing Party subverts his Government. And since ye find your Doctrine of Passive-Obedience can no way prevail upon the People, ye will yet make this one more desperate

desperate Essay, and try it upon your King. In the mean time, give me leave to ask ye these few Questions.

Is it Oppression to impeach and imprison those who have acted against the Welfare of their Country? Is it Oppression to attaint and degrade others, whose audacious Zeal urges them to take Arms against their Lawful Sovereign, or those whom Cowardise restrains from Rebellion, but whose known Guilt presses them to abandon their Country? Is it Oppression to prosecute all those who shall be proved to have entered into the Service of a *Strange, Mistaken Youth*, whose Principles only want Power to enslave ye? Is it Oppression to suppress riotous Tumults, and establish a Civil Decorum within your own Walls? Is it Oppression to execute a Thief, or a Murderer? or tho' an innocent Person be apprehended of any of these Crimes, can he justly call it Oppression, when cleared of the Fact? What more than this has been done? and who has suffered Wrong by so doing? Whoever takes these Proceedings for Acts of Injustice and Severity, are miserably deceived; and that Man sadly mistakes Martyrdom, who thinks it meritorious to die for either Branch of such an ignominious Cause. I fear your misguided Judgment will shortly call Justice, Oppression, and seduced by that false Opinion, ye will venture to break thro' the Laws of our Constitution, and at last all become Rebels. Now to show ye the great Necessity of executing Justice upon Evil Counsellors, Sir *Walter Rawleigh* tells ye, *That King Richard the Second lost the Love of his People, lost his Crown, and at last lost his Life, for not delivering up two or three treacherous Ministers of State to Justice.* But how are ye fallen from the brave

brave *Old English* Spirit, who instead of crying out for Justice against such as have either secretly betrayed, or do now openly endeavour to ruin your Country; ye basely revile those who use all possible Means to protect, and defend it? As to the pretended Hardships of Imprisonment, and the Injustice of suspending the *Habeas Corpus* Act, I shall further inform ye what That same Great Man says, *viz. No Man is destroyed but by the Laws of the Land, no Man disseised of his Inheritance, but by the Laws of the Land; imprisoned they are by the Prerogative, where the King has cause to suspect their Loyalty: For, says he, were it otherwise, the King might never come to the knowledge of any Treason or Conspiracy against his Person, or State.* But then he further adds, *Being thus imprisoned, yet doth no Man suffer Death, but by the Law of the Land.* And yet in Times of greater Danger than ever *England* saw before, tho' we are still governed by the same wholesome Laws, and tho' that *quondam* Prerogative is now made a Law, yet do some inconsiderate and ill-designing Men, call that an Arbitrary Power which this Wise Great Man termed the most Necessary Prerogative belonging to the Crown; when at the same time we have those within our own Borders, who are striving to deliver all our Laws, all our Rights, all our Privileges, and all our Liberty, into his Hands, whose Prerogatives would be unlimited, and whose Will and Pleasure consists only in an Arbitrary Power. Therefore, let me advise ye to lay aside Prejudice, and consider what great Care our Sovereign has taken, not only to revive the drooping Glory of our Nation, but also to regain our forfeited Friendship, and Interest with our much injured Allies. Has he not, even in Times of Confusion at home, perfectly retrieved  
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your lost Trade with *Spain*, without the usual Expence either of Blood or Treasure, which cost so much of both to defend, and was basely resigned without any Equivalent, when we were in a visible Capacity to make our own Terms? And if Foreign Potentates make such great Concessions to us in Times of Difficulty amongst our selves, what Advantages may not *Britain* enjoy, what Demands may she not make, would we but only consider our Sovereign's Goodness and Power as much as they, who at his Majesty's Royal Request have altered a solemn Treaty, so much to his own Glory, and the Benefit of his People? Has he not rechosen a General, whose prudent Conduct and Bravery was always crowned with Success? Unlike that notable Champion, who immediately upon a Cessation only, was so much enamoured with our new Friends the *French*, to betray the Counsels of our Allies, whose Courage and Fidelity we had so often experienced to those whom we never found constant in any thing, but Treachery? Has he not recalled that slighted (tho' faithful Counsel) who prosecuted the War with Vigour, and scorned for sinister Ends to advise their Sovereign to make a Peace inglorious, and hurtful to her Self, and Country. Unlike those deceitful *Zealots*, who were more diligent in oppressing the scrupulous Consciences of our own Protestant Subjects, by the *Bill of Schism*, than in binding the Hands of our common Enemies. What was this but the direct Method to make Protestants fall out among themselves, and widen a Breach for the easier Entrance of a Popish Invader? Were illegal Hardships and inhumane Barbarities inflicted upon any of my Fellow Subjects, I should readily join with them to call it even *Tyranical Oppression*,

*Oppression* ; but where People suffer only by evident Proofs, it will bear no other Title than Justice. Who but the most inconsiderate and misled People would reject such a Monarch ? The growing Happiness of whose faithful Subjects is likely as much to exceed what those poor mistaken Vassals call Freedom under the Arbitrary Government of a Popish Prince, as their seeming Liberty really excels the deplorable Hardships of the miserable Galley-Slaves. Would ye as diligently listen to the necessary Reasons your *Honest Countrymen* daily give ye for Union, as ye have to the poisonous Doctrine of Division, we should soon be free from all Disputes at home, nor any more molested by such audacious Attempts from abroad. Now I hope my Countrymen are thoroughly convinced, that the moving Cry which has so long sounded in our Ears, of the great Danger of the Church, was designedly hatched by a deceitful Crew, who were then secretly undermining our Constitution, and are since our declared Enemies. Nor does it any longer appear strange, why those People, called Whigs, were distinguished by the Title of *False Brethren*, why declared to be Enemies to the Church, and why described by such Dissenting and King-killing Principles. When the Enemies of our Country were concerting Measures to impose their King upon us whom they knew we would resist, and endeavouring to rob us of our Church, and so make us Dissenters by Force. Tho' I fear they would not have tolerated a Meeting among us ; no, not in our own Habitations. But now the Scheme is so changed, that I am only afraid we shall have the Church to our selves ; for I suppose the Spite of those profligate Wretches will be like the ignorant Resentment of the poor *Indians*,  
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who if the *Spaniards* are in Heaven, desire to avoid it: So they will continue to defend the Title of their pretended King, and assert the Rights of the Church in Coffee-Houses and pretend to Taverns, whilst we zealously defend our lawful Sovereign, and maintain the Purity of our Religion in the Places appointed for such a holy Work. We have carried on the Distinction of Parties so long, till the sacred Name of Church is become a By-word; and the very Children are so poisoned with the odious Distinction, that contending about those serious Matters, is the chief Branch of their Diversion. How necessary therefore is it for all those who are sincere Protestants, to unite, and suppress the Cause of such dangerous Customs? Tho' this Argument may seem frivolous, yet, let me tell ye, what now serves them for an innocent Farce, may, as their Years increase, grow upon them, and at last swell into Principles of Rebellion; tho' the notorious Attempts to subvert our Government, give us reason to believe that succeeding Generations will be no more corrupted, but all Mankind will for the future be comprehended under those two Denominations, *viz.* of *Friends* or *Enemies to their King and Country*. And should we suffer so apparent Guilt to go unpunished, the whole World would record us for a Foolish Passive People, first to see our selves marked out for Destruction, and then let the Villains escape Justice that pointed at us. Providence has not been more vigilant for our Preservation, than they were industrious to compleat our Ruin; only we have this happy and comfortable Advantage on our side, *viz.* (that the Deceiver could never cheat the Almighty). Had we been conquered by an Open Foreign Power; had we been sadly visited by an Epidemical Disease,

ease, had our Habitations been consumed by raging  
 Fire, or swallowed up by a voracious Earthquake;  
 yet ought we with Christian Patience to have born  
 These Judgments, and given the Great Inflictor  
 Thanks for sparing any of us; but when as great  
 a Deluge of Misfortunes was ready to break in up-  
 on us, not by the Ignorance, but the premeditated  
 Villany of our own Countrymen, methinks we  
 should slight our most miraculous Preservation, by  
 suffering those deadly Engines of our intended  
 Ruin to escape, whom kind Providence seems to  
 deliver into our Hands to punish. And it might  
 only prove a means to increase their Guilt, and our  
 own Misfortunes; for I question not but the same  
 restless Principles would influence them to lay hold  
 on any Opportunity, to publish another, and per-  
 haps more fatal Edition of their Treachery. Now  
 I doubt not but a cavilling, prejudiced Crew, may  
 term this a Tyrannical Temper: But to silence  
 their envious Tongues, I readily confess, a Man  
 may by Law be found Guilty, as being accessory to  
 the commission of a villainous Fact, and so have  
 Sentence of Death justly pass'd upon him, whose  
 natural Temper might possibly be averse to such an  
 Action. Then, for the great Comfort of all such  
 poor, unfortunate, trappann'd Wretches, we have  
 a wise and discerning Sovereign; attended with a  
 faithful and most distinguishing Counsel, who will  
 make a diligent Scrutiny into the Merits of all  
 those great Concerns, and let none of his Subjects  
 suffer, where he finds any such room for Mercy.  
 But then ye ought to lay aside Partiality, and not  
 think those Men dye wrongfully, who at the fatal  
 Tree, when Death is staring them in the Face,  
 shall make their Religion a Pretence to justify their  
 traiterous Practices. For, is it reasonable the Cir-

culation of our Trade should be stopped, the Nation put in a general Ferment, and the most part of our Fellow Subjects, by those sad Confusions, be reduced to a starving Condition, only for the discontented and turbulent Spirit of a few desperate and vile Wretches, who to cloak the evil Designs of their Hearts, make what they term Principle, a Pretence for their Villany? Suppose a Man who has seen the mistaken Worship of the ignorant *Indians*, should endeavour to usher in their notorious Idolatry for real Devotion amongst us, shall we therefore giddily follow his erroneous Example, and fall down with Adoration to the Sun and Moon, because they enlighten the World? If ye are naturally so foolishly credulous to receive the Cry of a few noisy People for an undoubted Truth, I am amazed no more of your unsettled Hearts were seduced to follow that Sect, so lately set up in our own Country, called *French Prophets*, and byassed by that false Zeal, ye did not rashly use Endeavours to fix one of those notorious Impostors upon the Throne, to satisfy your Curiosity with Novelties in a pretended Religion, and establish new Methods of Worship amongst us: For I think ye might as safely apostatize, and embrace a Perswasion whose dangerous Consequences were partly unknown, as strive to revive that Religion here, whose cruel and arbitrary Rules, we are so perfectly apprised of. Both Expedients seem equally hazardous to your Souls, tho' most Danger from the Latter seems to threaten your Bodies. Therefore as Self-Preservation is an Instinct in Nature, how monstrous and unaccountable is the Frenzy of Mankind, who reject those Glorious Methods which are daily taken for the certain Preservation of both. But amongst all our present Confusions, none more fills

fills me with Wonder and Concern, than that the Disaffection of that great and eminent Body of Learning, the *University of Oxford*, should be esteem'd so very notorious to encourage any injurious Traytors to take that Place for a secure Residence to carry on such black Designs.

Surely those Wretches vainly imagined his Majesty Thought, his own Title very slender, to be affrighted from his Throne by such audacious, tho' insignificant Attempts. But believe me, as his Conscience has not been corrupted to follow the evil Example of a former Prince, neither is he urg'd with the Sting of any Guilt to imitate him, and abandon his Crown. And those insatuated Pupils might as well have learned the Method of Arguing from some of the Disaffected Disputants, and endeavour'd to prove him no King by Logical Quibbles, as to Dethrone him either by Secret Conspiracies, or open Rebellion. For as the Laws and consent both of God and Man, first entitled him to, then quietly set him upon the Throne, so will the same Invincible Power protect and defend him. And I doubt not but the Memory of those honest Men will Smell much sweeter to our True English Posterity, who have approv'd themselves faithful Subjects to our Lawful Sovereign King *George*, than those who dye obstinate Rebels for the Pretender's Cause. Methinks I see future Ages perusing this strange Narration, and the flourishing Offspring of the former smiling to read the Glorious Actions of their Ancestors, while the blasted Posterity of the latter Blush at their evil Acts, and curse their vile Progenitors for their entail'd Ruin. Tho' a generous Temper always Scorns to insult Men under Misfortunes, yet to him that seriously consider'd the dangerous Consequences

quences of a Rebel Army's Triumphs, it was highly  
 pleasing to see them brought in with Disgrace;  
 and a more satisfactory Prospect to see their Hands  
 tied than our own; and far more grateful to  
 see such an innumerable Throng Gazing in Peace  
 at their Captive Entrance, than our Streets sadly  
 strewn with Dead Bodies, by endeavouring to  
 keep them out of our Houses. Methoughts a Man  
 might distinctly read their several Hearts, by  
 their various Countenances. Some of them I ob-  
 served to look very disconsolate and sad, as if  
 their melting Hearts were with their weeping  
 miserable undone Families at Home. Others seem-  
 ed more full of dread at their approaching Pu-  
 nishment, than really sorrowful for their heinous  
 Crimes. Others appeared truly sensible of their  
 deplorable Condition, the inward heavy Thoughts  
 of whose Grief were plainly expressed by a confu-  
 sed Look. The remaining part of that obnoxious  
 Crew seemed proud of their own shameful Pomp,  
 and altogether unconcerned, rowling their envi-  
 ous Eyes around (like the unrelenting *Catiline*) were  
 only vexed because we escaped their implacable  
 Fury. How therefore can ye wonder to see those  
 Men removed from Places of Trust, who espouse  
 such an dangerous Party? For should we madly em-  
 ploy such Craftsmen to repair our Breaches, that  
 false Aspersions which was basely thrown upon our  
 Blessed Saviour, might justly be apply'd to us, viz.  
*That we attempted to cast out Devils by Beelzebub, the  
 Prince of the Devils.* I confess, what has been al-  
 ready said, vindicates his Majesty's Proceedings in  
 General, yet if one Step has been taken, which any  
 way endangers the Protestant Cause, methinks 'tis  
 very strange no pretended Champion stood up to  
 declare it; but I think since those weighty Matters  
 have

have been seriously consider'd, and debated in Parliament, they have been very sparing of their Speeches, unless in Defence of the Enemies of our Country. Tho' I dare engage they have no Cause to dread the Treatment of that *Noble Patriot and British Cicero*, *Mr. Walpole* for asserting the Right of our Constitution who least he might bravely unvail the Traiterous Designs of our dangerous *Catlines*, was despitefully hurried to the *Tower*, and render'd incapable of serving his Country by such useful Discoveries. But be assured, tho' Justice may be sometimes overballanc'd, either by Interest, Prejudice, or Design, yet no Nation can ever flourish without the happy Administration of a Ministry, blessed with such steady Principles and firm Resolution who dare to be True in the worst of Times. And let the censorious, undistinguishing part of Mankind term them of what Party they please, I call them truly English, and doubt not but we are now under the happy Government of so discerning a Sovereign, who will esteem none but such safe to be Trusted. Therefore, since those very Men whom you once thought your sincere and hearty Friends, have delivered themselves Enemies to your Persons, Enemies to your Properties, Enemies to your Liberties, Enemies to your Country, Enemies to the best of Kings, and Enemies both to your pure Government and Religion, let your Affections be removed from such dangerous and pernicious Objects, and not only turn your Backs upon their evil Practices, but hearken no longer after their seditious Counsels. Then will ye consequently care for the great Preserver of all those endearing Blessings, and as we all may be compleatly Happy in a King, so will his most Sacred Majesty be deservedly Happy in a Loyal, Faithful, and Obedient People. If

If I am unhappily mistaken in any of my Notions, I shall most chearfully submit to the Censure of an impartial Judge ; but where my Arguments are undeniable, I shall as little regard the empty Spite of a prejudic'd Critick. For tho' I am not so vain to stile my self a Politician, yet do I Glory in being an hearty Zealot for the Welfare of my Fellow-Subjects. Notwithstanding this Tract may not be dress'd in polite Language suitable to the Title of an Oration, yet have I this Advantage, that the most illiterate People can more easily apprehend my Design by the meanness of the Style than if embellish'd with Oratory. And these are the Persons for whom this is principally design'd, as being most subject to Delusion. But where it comes to be honour'd by those of a more distinguishing Judgment, I wish it may be read with the same candid Temper it was Written, and then I am sure the many gross Errors will not only be favourably pass'd over, but the unskilful Author be as generously esteem'd a Loyal Subject to his King, and a sincere Friend to his Country.

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